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ABSTRACT

This paper argues that a real profession involves a community of people committed to ensuring that they individually and collectively develop the capacity to learn from experience, so they can serve the social responsibilities or needs to which they are committed. It explains that there are six commonplaces inevitably associated with a profession in principle, arguing that if these six principles are taken seriously, there will be various challenges for the future that the community of teacher educators specifically, and the community of educators in general, must confront. These six commonplaces are service, theory, practice, judgement, experience, and professional communities of practice. The paper recommends that the field of teacher education needs a much more serious scholarship of teaching. This requires that it be public rather than private, that there be a group of people with a set of standards who can critically evaluate how good the scholarship is, and that scholarship must be generative. The paper concludes by explaining how the Carnegie Foundation is working with colleagues on these issues (the Carnegie Academy for the Scholarship of Teaching and Learning, networking campus academies, and working with disciplinary and professional associations). (SM)

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38th Charles W. Hunt Memorial Lecture

Teaching and Teacher Education Among the Professions

Lee S. Shulman

AACTE 50th Annual Meeting
New Orleans, Louisiana
February 25, 1998

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CHARLES W. HUNT
1880 - 1973

With a passion for teaching and a love of people, Charles Wesley Hunt helped shape teacher education in America for nearly half a century. His career spanned the range of educational responsibilities-teacher, university dean, president of the State Teachers College at Oneonta, New York, and volunteer in national associations for teacher education.

As secretary-treasurer first of the American Association of Teachers Colleges and subsequently the American Association of Colleges for Teacher Education (AACTE), which he helped create, Dr. Hunt participated directly in the changes sweeping teacher education during the mid-20th century. He worked diligently to develop our national association as the vehicle to stimulate and effect necessary changes in the education of teachers. The tools for change were varied, but of special significance were institutional accreditation, qualitative standards for effective programs, and inclusion of all types of higher education institutions.

When the lecture series honoring him was established in 1960, Dr. Hunt stated:

In the American Association of Colleges for Teacher Education, we have come from our varying stations across the nation to share our experience, to pool our strength, and to play our role in the galaxy of institutional organizations which are very important in our national culture. The gradual assembling of all [collegiate] institutions for the preparation of teachers into one working group is a movement of great significance.

Today is the future that Charlie Hunt could only dream about. It is the future his life's work made possible. While I am sure he would applaud our accomplishments, I am equally sure he would urge us to look beyond our horizon, to anticipate the challenges of the future, and to prepare ourselves to meet that future with understanding and enthusiasm.

EDWARD C. POMEROY
Executive Director *emeritus*
AACTE

Teaching and Teacher Education Among the Professions

It's always good to be back with the family again. Thank you for being here.

Ian Kane just talked about a production of *The Sound of Music* that was running too long. The producers solved the problem by cutting the songs out. I couldn't help but recall the TIMSS data that were published this week, which seem to indicate that our last great hope in international comparisons of educational achievement, namely our Advanced Placement students, are doing as poorly, compared to the rest of the world, as the U.S. non-Advanced Placement students. But we do have one explanation for that. If you're familiar with the Advanced Placement curriculum in biology, you'll recall that the curriculum ran too long. So, they cut out all the labs. I wish I were kidding.

This is a remarkable evening, too. If you look at the program, you'll see that when I'm done speaking, you're all invited next door for a New Orleans specialty, the beignet. Now for those of you who are not familiar with New Orleans traditions, stop worrying. The beignet is not an individually administered intelligence test. It's a pastry.

THE THEME

The theme for this meeting, "Lessons from the Past, Challenges for the Future," is very fitting for the topic of my remarks tonight. It's easy to say the phrase Lessons from the Past, Challenges for the Future. It rolls trippingly off the tongue. And yet, as you all know, the most daunting challenge that any member of our species ever confronts is not simply undergoing or experiencing the past but in fact accomplishing something called "lessons from the past," that is, learning from experience.

We in teacher education have at our disposal the line we've all used repeatedly, that there are some teachers with 20 years of experience and some teachers with a year of experience 20 times. The reason we like that line is because we recognize that, for most people, having an experience and learning from it are two dramatically different things. I'm going to discuss two claims with you tonight: the claim that we've learned lessons from the past and are prepared to confront the challenges of the future; and the claim we make when, in one breath, we utter the words "teaching" and "profession" together.

"Teaching" and "Profession"

The essence of my argument is that, when you really have a "profession," you have managed to create a community of people committed to ensuring that they individually and collectively develop the capacity to learn from experience, so that they can responsibly serve the social responsibilities or needs to which they are committed. That's essentially my argument tonight. It will take a while to get there. Those of you who know me, know that I take no short paths. But, I hope that it can be eventful nevertheless.

I have been plagued by this juxtaposition of words, "teaching" and "profession." Everywhere I turn, those two words flash at me in unison, whether I like it or not. About 12 years ago, Gary Sykes and I were asked to write a position paper for the Carnegie Commission on the Teaching Profession. Gary and I were asked to analyze whether the wild idea of a National Board for teaching made any sense at all, and, if so, what might it look like? Had I known that the answer to that question would dominate the next five years of my life, I might have suggested that they go to someone else to write that paper.

But Gary and I sat down and wrote this paper called "A National Board for Teaching? Toward a Bold Standard." We didn't use the word profession. We thought it ought to be called The National Board for Teaching. But by the time "A Nation Prepared" was published, there in bold type was the first recommendation of the Commission: The National Board for Professional Teaching Standards.

And I remember asking myself at that time—what does the term "professional" add to the notion of teaching? What kind of claim is it to call something "professional"?

I didn't think much about that for a while. And then I awoke one morning as president of The Carnegie Foundation for the Advancement of Teaching and looked at the charter that formally established this Foundation in 1906.

The phrase that describes Mr. Carnegie s vision for this Foundation is very interesting. It describes the mission of the Foundation and therefore my mission as its president: "To do and perform all things necessary to encourage, uphold, and dignify the profession of teaching."

There it was again, fully 92 years ago: "the profession of teaching" this juxtaposition of those two ideas, of those two words, "profession" and "teaching." I'm sure you recognize that juxtaposition didn't start with the National Board and it didn't start with Mr. Carnegie. But, the attempt to link teaching with the professions is a sustained one.

This evening I'd like to chat with you about what I've been working on for about the last year. We use this word "profession" so readily, we no longer think much about it. What does it really mean when we claim that we are members of a profession? What is entailed in that notion of "teaching as a profession"? And if we take it seriously, where does it lead us, both as teachers and as teacher educators?

Denis Philips, my colleague at Stanford, and I have just finished editing a special issue of the *Elementary School Journal* to celebrate, with great sadness as it turns out, the 100th anniversary of John Dewey's 10 years at the University of Chicago.

I say "with sadness" because my alma mater has, in its infinite wisdom, decided to go belly-up in the area of education, which is a great loss to the country. But they won't realize until it's far too late that forsaking a program in education is an even greater loss to the University of Chicago.

In an article that Dewey wrote while at Chicago, in which he was trying to lay out a vision of teacher education, he was already thinking about education needing to compare itself with, and to be guided by, models from other professions. Let me quote Dewey from this 1904 article that I'm sure many of you have read and probably assigned to your classes, called "The Relationship of Theory to Practice in Education." I quote:

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> *I doubt whether we, as educators, keep in mind with sufficient constancy the fact that the problem of training teachers is one species of a more generic affair, that of training for the professions. Our problem is akin to that of training architects, engineers, doctors, lawyers, etc. Moreover, since, (shameful and incredible as it seems,) the vocation of teaching is practically the last to recognize the need of specific professional preparation, there is all the more reason for teachers to try to find what they may learn from the more extensive and matured experience of other callings.*

What are we discussing, *in principle*, when we are talking about a profession, whether it's medicine, engineering, nursing, the ministry, or teaching? I'm going to argue that there are basically what Joseph Schwab, my teacher, would have called six commonplaces associated with any profession. These six characteristics are inevitably associated with a profession *in principle*. Whether or not they are found in practice is another matter. But, in principle, I'm going to argue that, if we take these six principles seriously, there are some very interesting challenges for the future that we, as a community of teacher educators and as a community of educators in general, must confront.

Six Commonplaces

The six commonplaces of every profession are:

> *One, the obligations of service to society, as in a calling. Two, understanding of a scholarly or theoretical kind. Third, a domain of skilled practice or performance. Fourth, the exercise of judgment under conditions of unavoidable uncertainty. Fifth, the need for learning from experience, as theory and practice interact in the presence of chance and unpredictability. And last, a professional community to monitor quality and to aggregate knowledge.*

Those are the six. Schwab only needed four commonplaces, but he was much smarter than I. Service, understanding, practice, judgment, experience, and community.

Service

We begin with service. The goal of a profession is service—the pursuit of important social ends. Professionals are those who are educated to serve others using bodies of knowledge and skill not readily available to the woman or man in the street.

This means that practitioners of professions must develop moral understanding to aim and guide their skilled practice. The ultimate rationale for their work is, as Tawney argued, "that they make health or make safety or make knowledge or make good government or good law." They are obliged to employ their technical skills and theoretical knowledge in a matrix of moral understanding.

The starting point for professional preparation, which is our business, is the premise that the aims of professionalism involve social purposes and responsibilities that are both technically and morally grounded. The core meaning of a profession is the organized practice of complex knowledge and skill in the service of others. The professional educator's challenge is to help future profes-

sionals develop and shape a robust moral vision that will guide their practice and provide a prism of justice, responsibility, and virtue through which to reflect on and for their actions.

Clearly, I'm talking about a principle of professionalism, not an empirical description of what we call professions. So rare is it that this one particular dictum is taken seriously that when your local business school or law school or medical school gets an endowment to start an ethics program, it makes the front page of the local newspaper.

Moreover, we use the term professional so loosely. Professional athlete. Professional criminals. And even professional politicians.

However, the notion of professional, I'm arguing, if understood in principle, means far more than someone who is good at what he or she does and/or makes a lot of money at it. According to the first principle, the reason we give so much autonomy to members of a profession is that professionals are providing an absolutely indispensable *service* to their fellow citizens.

Theory

When we call something a profession, we are not only making a claim that the skills, strategies, processes, and procedures that the professional undertakes are far too complex for the average person to perform, we are making the claim that such a complex body of skill and practice rests in large measure on a body of theory, understanding, and research. That's the claim of theory.

A profession is a practice, its agents claim, rooted in bodies of knowledge that are created, tested, elaborated, refuted, transformed, and reconstituted in colleges, universities, institutes, academies, laboratories, and libraries. To call something a profession is to claim that it has a knowledge base in the academy broadly construed.

Professions legitimate their work by reference to research and theories. Therefore, professions change their practices, not only because rules of practice change or circumstances change or public policies change. They also change because of the processes of knowledge growth, knowledge criticism, and knowledge development. Somewhere in the academy, this process leads to the achievement of new understandings, new perspectives, or new ways of interpreting the world. These discoveries, in turn, are one source of changes in practice.

This is a very important claim for us. It's the reason teacher educators live in institutions of higher education for much of their lives. We claim, as in other professions, that there is a body of investigation, of theoretical knowledge, at the heart of our work.

Now, among those who grow most skeptical of that premise are students, who see immediately what the value of their practicum or internship experiences might be, but often, for the life of them, cannot construe why they re reading Dewey or Piaget, Goodlad or Darling-Hammond. It very often just doesn't make that much sense to them.

And if it's any consolation, they are in that regard exactly like the medical students studying the Krebs Cycle, exactly like the engineers in their fourth post-calculus mathematics course, and very much like the clergy who really want to go out and do pastoral counseling, but instead have to read yet another of Augustine's Confessions, which, if read carefully, will convince the reader that misbehavior in high places is not a new phenomenon.

The claims of a theoretical knowledge base set up a tension that is endemic in every form of professional education I know. That is the theory-practice tension. And, if you are a teacher educator as I am, it is a tension, it is a conflict, that some days seems to dominate your existence.

Again, my only consolation to you is a) that the theory-practice tension is universal in every profession I know, and b) that it is probably, in principle, not resolvable. It is in the nature of a profession to be caught in this tension between knowledge of the gen-

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eral and the universal, and knowledge of the particular and the situated. And that, in principle, a professional is someone who is always alternating between what is "true in general and for the most part" and what is "true here and now." And if all you knew is what is "true in general and for the most part," you wouldn't be a professional. And if all of you knew is what is true "here and now," you wouldn t be a professional, either. To be a professional, I suppose, is to be an ulcer waiting to happen. Mr. Cronkite would say, "And that"s the way it is."

Practice

But that does get me to the third commonplace. That is, although, a significant portion of the knowledge base of a profession is grown by scholars in the academy, it is not professional knowledge unless and until it is enacted in the crucible of the field. Professions are ultimately about practice. The field of practice is the place where professions do their work. And claims for knowledge must pass the ultimate test of value in practice. So while the theoretical is the foundation for the entitlement to practice, professional practice itself is the end to which all the knowledge is directed.

We find, however, that there's a fascinating anomaly here, because intuitively one would think that nothing is more conservative, more slow to change, more molasses-like in its sense of modifiability, than the world of theory, the world of the academy. We all laugh at how difficult it is to change anything in an institution of higher education. It seems like even the walls have tenure. It just doesn t change very easily.

And we think about practice as the place that's highly adaptive, that changes quickly, that responds to new situations. The paradox is that, certainly in the two fields that I know best, medicine and teaching, it is almost universally the case that it is in the home of theory, the academy, that you find the most radical critiques of practice, the most strident calls for change. And then the students get imbued with this vision of the possible. Let's face it, folks. We are revving up generation after generation of constructivist teacher education students who then go out there and run into the buzzsaw of Thorndikian practice.

When I was teaching in medical school, we were doing the same thing. I won't bother you with the variations on that theme in medicine, but the fact is that the radical critics of the status quo in the professions tend to sit in the academy, not in practice. Of course, there are variations. Of course, there are differences, but as a general principle this is the case.

And it leads to some very interesting anomalies. I was very upset by the Public Agenda report that said that teacher educators were out of step with the public because they believed in things that the public didn't. And isn't it about time, argued Public Agenda, that teacher educators got back in touch? Well, maybe yes and maybe no. I can imagine now some version of the Public Agenda in 1850 doing a survey and saying the medical community and medical schools are out of touch. They're talking about something esoteric called infection, and what patients want is better bleeding from better leeches!

The President of the United States is on record, along with most other community people, I suppose, saying there must be an end to social promotion. Kids have got to be held back until they know their stuff. Well, we're professionals. We know that there is a consistent body of empirical research—for example, the work of Laurie Shepherd and others—that demonstrates that, if your goal is for the kids to get smarter, which I know is a radical thought, that holding kids back doesn't get you there.

I know all that is theory. It's only research. It's only empirical evidence. If the public thinks differently, we'd better get in step. Well, part of what it means to be a professional, and being a professional educator of professionals, is that you are purposely out of step. I'd say if you're not out of step, if you are not advocating positions that are in fact different from those of the average parent and the average teacher—not 100 percent of the time you're not supposed to be on Mars, but a good bit of the time—then, you're probably not doing your job.

It is our job to be just enough out of step to lead the needed changes in the professional practice community. That's our job. And—this is a point I'm going to make more strongly to educate a

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generation of practicing professionals who will construe their job as acting in such a way that they provoke us in the academy to rethink what we believe is good practice.

JUDGMENT

But I get a little bit ahead with my story. Service, theory, practice. So where does judgment come in as the fourth commonplace? Judgment appears because life is uncertain. Life, as it plays itself out in our everyday activities, doesn't correspond to our generalizations about how the world is in general and for the most part, but it also doesn't repeat on Tuesday what it was on Monday. Our lives as professionals are best characterized by the unexpected, the unpredictable.

Experience occurs when theory and practice, when design and chance, collide. And design and chance collide every time you begin to unroll a lesson plan and it encounters a child. And I don't care if that child is a 3rd grader of seven years of age or a 27-year-old in a master's degree course in methods of teaching history.

Again, if the world were regular and predictable, if either theory alone or practice alone or theory and practice in some algorithmic combination were sufficient to dictate good practice or best practice, you wouldn't need professionals. You'd need robots or folks with a little guidebook.

The parts of the world in which we need professionals are parts of the world characterized by high degrees of uncertainty. And therefore, when we prepare professionals, although we teach and have them learn theory, and we teach and have them learn practice, the bottom line is, what they have to learn is judgment. Judgment is essentially that set of processes of reasoning, of intuiting, of deciding, of discerning, that one undertakes, in the presence of novel combinations of uncertain elements, where one must make a best estimate or decision about what to do next.

That's not like flipping a coin. A well-prepared, experienced professional is good at dealing with uncertainty. Theoretical knowledge, practical experience, case knowledge of various sorts, all inform and guide practice and reduce the amount of uncertainty involved in making choices.

But judgment is the hallmark of what a professional does. As we begin to think about our work as professional educators, what I want you to be thinking about is, where in our professional preparation programs are we addressing these attributes of what it means to be a professional? Where are the sense of service and moral responsibility, the theoretical knowledge, the practical skill, the capacity for judgment? We can find locations for many of these easily. For others, we're not so sure. And, is pointing to a course in the program where they are covered even remotely the same as taking responsibility for our students learning it?

Experience

What do you have when you keep on making judgments every time design and chance collide, other than some scars and a tendency to flinch a lot? What you have is experience. Experience is what you have when you can be thoughtful about the consequences of a collision of design and chance.

Putting it another way, if I drive to the office in the morning, and I'm intending to drive along a particular route, and I drive that route and "nothing happens," I have not had, in that sense, an experience. I may not even remember the drive.

Experience happens in the face of the unexpected: that's why we tell stories about experiences. Think about what makes something a story, a narrative. It's not "Little Red Riding Hood went into the woods to bring her grandma some lunch, and she did." Instead, it's "Little Red Riding Hood went into the woods to bring her grandmother lunch, and *she happened to meet* the big bad wolf." She had a chance encounter, something unexpected. Now an experience begins. Now you ve got something to tell a story about.

That's why cases will turn out to be such powerful tools for us. Cases are ways of capturing what happens in the face of the unexpected. A case is a story with a beginning, a middle, and an end. It's got a plot. Experience results from this kind of encounter, where an uncertain situation lead to an act of judgment, actions are taken, and consequences follow.

We've now discussed five commonplaces. We've moved from service to theory to practice to judgment in the face of uncertainty to having experiences. Is that it? Are you a professional now because you can accumulate your experiences?

Not quite yet. There's another problem; individual professionals live very sheltered lives. If you're an elementary school teacher and you've taught for 25 years, you've taught 25 classes of third graders, maybe in the same community, maybe in five different communities. But the fact is, on the larger scale of things, that s a pretty limited body of experience.

Let me put it this way. Would you like to go to a physician who only knew what she knew because of the particular range of patients she had seen in her lifetime? You'd find that rather frightening. This limitation leads to the necessity for communities of practice.

Communities of Practice

The sixth principle is the principle of a professional community, because the fact is, learning from experience is a very situated, very limited, very personal, very individual matter. And individual experiential learning just isn't sufficient to guide, much less provide grounds to judge, the quality of the work of any practicing professional.

Members of a professional community come together because they recognize how *inter*dependent they are. They recognize that they need access to bodies of experience beyond their own. They need access to the theoretical experience that we call research; the practical experience that we might call particular cases;

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or the results of concatenations of judgments that go far beyond what any one of them has experienced alone.

So, whenever we talk about professionals, we find ourselves talking about them as members of professional communities. We talk about someone as a member of a profession because, only if you have a well-functioning community which will take responsibility for aggregating, understanding, and critiquing experience across large numbers of its members only then can you responsibly serve the public, which was the starting point for analysis. You just can't be professionally responsible otherwise.

Those are my claims for the six commonplaces. In preparing professionals, we need to create a curriculum and an associated set of educational experiences that will deal coherently, in an integrated way, with our responsibility as professional educators educating professionals. We need to do this so that they might learn to engage in service, achieve theoretical understanding, develop practical skills, develop a judgmental wisdom of practice, learn from experience, and learn to function effectively as members of a community of practicing professionals who take responsibility for teaching one another, for learning from one another, and for the quality of each other's practice.

The Scholarship of Teacher Education as a Profession

Recognize that these claims about professionalism are as warranted for us as teacher educators as they are for the teachers whom we prepare. Much of what we do is teaching. Yet, ask yourself to what extent do we as teacher educators function much better than the teachers we prepare, in having our teaching serve as the basis for a set of experiences which enrich, inform, and guide the work of our fellow members of the teacher education community? I would say that, as college and university teachers, we are no further ahead in this regard than our colleagues who teach history, mathematics, or surgery.

What we need in our field of teacher education, as we do in the other fields I've mentioned, is a much more serious *scholarship of teaching*.

To call an activity "scholarship" requires that it manifest only three attributes. First, an activity is scholarly if it's public rather than private. As long as something is kept private, it's not scholarship. As soon as you make it public, it begins to take on the attributes of scholarship.

Second, an activity is scholarship if, once it's been made public, there's a set of folks with a set of standards who can critically evaluate how good the scholarship is. So, not only is it enough to be public, it's got to be reviewable. It's got to be "evaluatable."

Why? Because, like a teacher, as a professional I can't do all the required scholarship by myself. I've got to be able to read an article of Dick's and say, "Ah, Dick says that. I believe him. I'll rely on it." But if there's no way to critically review that article, I can't tell whether it's worth citing or not. I need a community that will do this kind of critical review of my work, and of one another's work.

The third attribute of scholarship is that it must be generative. It must be in a form where members of the community can indeed build on each other's work, precisely because we're interdependent.

Now, think of your functioning as teachers. How much of what you do as a teacher—these great acts of creativeness, these judgments you make all the time as a teacher, the courses you design, the internships you tinker with, modify and strike gold with—how much of that ever becomes public? How much is susceptible to critical review by your colleagues or becomes a building block in the work of other members of the teacher education community throughout your own institution, much less the nation or the world?

Oh, I know. We do that sort of thing at this Annual Meeting. We all come together, and we talk about each other's work, and we actually critically review it. We do this four days out of 365 in a year. What about all the rest of the work we do and the rest of the exchanges we have? Are we ourselves meeting the standards of professions, which I would argue, entail the standards of scholarship?

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The Carnegie Academies

Let me conclude by telling you about what we are doing in the Carnegie Foundation to work with our colleagues to begin to remedy these conditions.

Our feeling at Carnegie is that we must work with our fellow educators. By that I mean teacher educators, as well as teachers of history, mathematics, biology, management, performing arts, and P-12 teachers. We must do whatever we can to introduce a culture in our institutions of a *scholarship of teaching*, a professional culture that values the scholarship of teaching at its heart, so that eventually these values and their associated practices and norms might become a commonplace and not rare.

The Carnegie Academy for the Scholarship of Teaching and Learning

Our first step was to create The Carnegie Academy for the Scholarship of Teaching and Learning (CASTL). Those of you who know Mr. Carnegie's biography know that he loved his Skibo castle in Scotland, and now we've got a castle for him in California.

The Carnegie Academy will at one level be a Center For Advanced Study for teachers. We call it our *Bellagio* for teachers. It will be a place for folks who have distinguished themselves as scholars of teaching, whether professors of mathematics at a local community college or university teachers of science, or English teachers at a middle school. A teacher educator who has really subjected her pedagogical work to the systematical scrutiny of her peers will be invited to come as a distinguished scholar to the Center in the same way that a counterpart who invested his or her energy in traditional forms of scholarship has always been able to go to the Center for Advanced Study in the Behavioral Sciences just a few miles away from CASTL, or to the Rockefeller Foundation retreat in Bellagio, Italy, or to the National Humanities Center in the Research Triangle of North Carolina.

Those who come to the Academy, and these will be on short-term fellowships at first, will be coming from the arts and sciences, from professional faculty, and from P-12 faculty. Teacher educators will have a unique and special role as scholars in the Academy, where they represent both their academic disciplines and the practice of teaching in schools.

The scholars who come to the Academy will not only have an opportunity to pursue their own work, they will also be collaborating with us to invent the forms of display, critique, and communication that can become a widespread scholarship of teaching in all of our work.

Campus Academies

Another level of the Academy will be a network of 80 to 100 campus academies in higher education. These will be at colleges and universities, community colleges, and liberal arts colleges that will establish working teaching academies on their own campuses, or that will adapt and elaborate their extant centers for teaching and learning. They may already have, both generically or in particular, emergent centers in the disciplines or professions. And we will network with them to help them move their work at the campus level toward a scholarship of teaching.

By the way, we're not sure what will function as the equivalent of a campus-based academy for P-12. Is the appropriate unit the school district, the local reform project, a school-university collaborative, a teacher center?

Disciplines and Professional Associations

Finally, at a third level, we'll be working with the disciplinary and professional associations. The American Historical Association is already on board. We expect collaboration with the American Chemical Society, the Mathematical Association of America, the Modern Language Association, and the National Board for Professional Teaching Standards, among many others.

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I hope to talk to some of you about whether there might be interest from the American Association of Colleges for Teacher Education, as a collaborating disciplinary and professional association, to do what it can to contribute to the development of a scholarship of teaching in our field.

Needless to say, I'm not doing this alone. We have gathered together at Carnegie a distinguished group of educators already at work in leading this enterprise. In the area of higher education, some of you may know Pat Hutchings, who has been for the last 10 years director of the teaching initiatives at the American Association for Higher Education, one of the real leaders in the introduction of peer review of teaching in America's universities and colleges. She has joined us now as a senior scholar to work on the higher education part of the initiative.

Ann Lieberman is joining us to take leadership in the P-12 and teacher education area. Tom Hatch, formerly of Harvard Project Zero and the ATLAS project, will lead our work on developing new models for the documentation and critical analysis of teaching. These are but a few of Carnegie's senior scholars leading this initiative.

Fortunately, the Pew Charitable Trust has made available a generous grant to get this center going, and the Hewlett Foundation is helping as well.

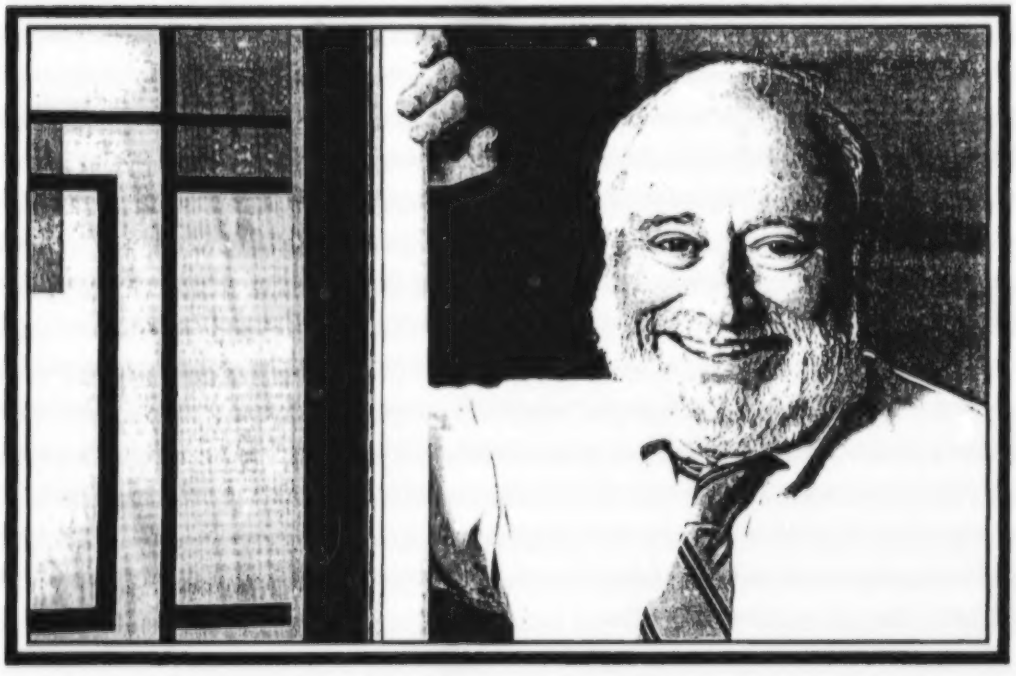
This is an initiative to which we are deeply committed at the Foundation, but "we" at the Foundation is not "them." We really is "us." You're talking about fellow teachers, teacher educators, professionals, who are now eager to work with you in the effective professionalization of our enterprise by, among other things, the development and the sustaining of a scholarship of teaching.

Hence, "Lessons from the Past, Challenges for the Future" is an appropriate theme for us. We have a long past, and there are many lessons to be learned. But as the wag once said, the trouble with the future is, it ain't what it used to be. We need to work together to create the bridge between the past and the future, to transform nostalgia into lessons and despair into real challenges.

And, I think that the way to do this is to take our own rhetoric seriously. That requires that we take the juxtaposition of "teaching" and "profession" seriously.

If we manage that, then we can all join together "to do and perform all things necessary to encourage, uphold, and dignify the profession of teaching." It is a mission worth pursuing.

About the Hunt Lecturer



Lee S. Shulman is the President of The Carnegie Foundation for the Advancement of Teaching.

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